Concern

1954
No. 25

Cover Photo

They always make you feel welcome when you go to visit the United Nations headquarters in New York, but Katherine Wilson, this week's cover girl, is receiving a special greeting from Clark Eichelberger, executive director of the American Association for the United Nations. Eleven-year old Katherine, a resident of Oakland, Calif., was the one millionth person to take the guided tour of the Headquarters Building recently. Looking on is Mr. Lonnie H. Wilson, proud daddy of a proud girl for whom they rolled out the best red carpet at the U. N.

Forum

WELL-INFORMED

Sirs:

In the "Let's Explore Your Mind" newspaper feature of July 22 (San Antonio *Express*) by Dr. Albert Edward Wiggam, I found the following information: "Do college students often discuss public and world problems?" Answer—NO.

During our Youth Activities Week we have planned to have a "News of the World" special feature, with reports from Austin, Washington, Asia, and Europe on recent developments. Then we will discuss what youth can do about this apathy. You may be sure we will mention that CONCERN readers are well-informed.

Gordon Roe, Texas

INTRODUCED, NOW INTRODUCING

Sirs:

I was first introduced to your magazine at Lake Junaluska. I subscribed to it and have just finished reading the first copy I received. I think CONCERN is a wonderful magazine.

I am interested now in making it available to every member of the youth fellowship in my church and would appreciate any material you can send me to help introduce it.

Marcus Robinette, N. C.

GOOD WORK

Sirs:

I was interested in the cover photo and accompanying explanation in the last issue of CONCERN (July 23). The kids at the Southern California-Arizona AYTC heard about the Argentine campsite, too. We raised $209 for use there, mostly through the emphasis on stewardship. We just wanted you to know we'd helped too.

Sandra Hoffpauir, Cali

EVERYBODY'S DOING IT

Sirs:

I am a CONCERN subscriber and really enjoy reading it, because it deals with problems that we are faced with every day.

Enclosed find the first batch of CONCERN subscribers I've sent you. I thought it was great fun promoting CONCERN. I plan to continue helping others to become concerned.

Bill Oliver, Texas

ON EVANSTON

Sirs:

I feel that the meeting of the World Council of Churches in Evanston, Illinois August 15-31 will be vastly important to thinking Christians around the world. Will CONCERN help us know a little about the meeting before it happens and cover proceedings there? I think it would be a mistake if you do not.

Jerry Hamilton, N.

—WE AGREE. FORMER EDITOR ROY BURGESS WILL BE SPECIAL CONCERN CORRESPONDENT AT EVANSTON. SEE THIS ISSUE "WHAT MATTERS MOST AT EVANSTON?" ON PAGE 4.

Concern

Editors: Jameson Jones
LeRoy King
Associate Editor: Richard Thompson
Business Manager: Louise Sparks
Circulation Manager: Loretta Stevens
Artist: Jimmy McLean

Member: Associated Church Press

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Board of Evangelism supports court ruling

Cooperation toward bringing about a non-segregated social order was urged in a resolution adopted by Methodism's General Board of Evangelism in the first session of its three-day annual meeting last month at Niagara Falls, Canada.

The action was the first official statement from a general Methodist body on school segregation since the Supreme Court announced its decision on five key cases. However, General Conferences have frequently declared that Methodism opposes racial and religious discrimination, and several annual conferences have declared themselves in support of non-segregation in schools.

In another resolution, the Board commended the Board of Education for current successes in the Youth Emphasis. The statement read:

"In the light of the success of the Youth Emphasis as revealed by the gain of 56,343 youth enrolled in the Methodist Youth Fellowship as reported by 71 annual conferences meeting this spring and summer, we rejoice in this victory and commend the youth leadership of the church for the team work that made this possible. We heartily congratulate the youth staff of the Division of the Local Church of the Board of Education and others of the general staff, the executive secretaries of boards of education, conference and district youth workers across the church who have made possible the turning of the tide in 1954."

NEWS

Staff member Howard Ellis announced to the board that a national leadership training conference for youth and adult leaders of Christian witness missions will be held in Columbus, Ohio, February 24-27.

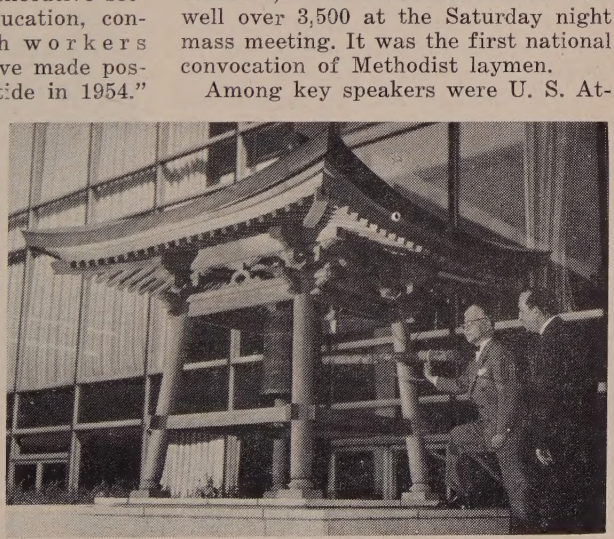
Laymen hold their first convocation

Anyone who attended the National Conference of Methodist Men at Purdue University July 9-11 could not help knowing that it was planned to carry out a four-fold purpose: to deepen the spiritual life of each man attending, to provide information that each man can use in his local church, to provide inspiration so that each man will be zealous in his Christian work, and to provide a Christian fellowship that extends far beyond the boundaries of the community, the district, the conference.

The aims were emphasized in advance promotion and were printed in boldface type on the daily program. Judging by corridor conversations and unsolicited comments of delegates, it would seem that the conference made a good start toward achieving its goals.

Some 1,700 men registered for the weekend meeting, but attendance exceeded 2,000 at most sessions and went well over 3,500 at the Saturday night mass meeting. It was the first national convocation of Methodist laymen.

Among key speakers were U. S. At-



Ambassador Renzo Kawada of Japan strikes the Bell of Peace just presented to the U.N. on behalf of the Japanese people. The bell was cast from gifts of metal, coins and medals contributed by friends from 60 nations to the Japanese Association for the U.N. The bell stands in a special structure at U.N. headquarters. Assistant Secretary - General Ben Cohen accepted the gift for the U.N.

torney General Herbert Brownell, Lem T. Jones, business man and chairman of the National Council of Churches' Department of United Church Men, Dallas pastor Marshall T. Steele and Indiana Bishop Richard C. Raines.

More than 400 laymen participated voluntarily in an all-night vigil of silent prayer in the Wesley Foundation chapel adjacent to the campus.

By an overwhelming vote, the 1,700 delegates to the National Council of Methodist Men passed a resolution calling upon Methodist men to "lend their active, moral and vocal support to the implementation of the anti-segregation ruling of the Supreme Court." The resolution was meant to signify the men's "intention of applying the religion of Jesus Christ in all areas of life."

What matters most at Evanston?

I received a letter in this morning's mail from a professional puzzle-maker, offering to produce a cross-word puzzle about the Second Assembly of the World Council of Churches to be held in Evanston, Illinois, August 15-31 of this year. Can't you just see a cross-word puzzle with "ecclesiology" going crosswise and "eschatology" up and down? And Methodists, Baptists, Presbyterians, Episcopalians and Lutherans each assuming their proper ordered place in the scheme of things?

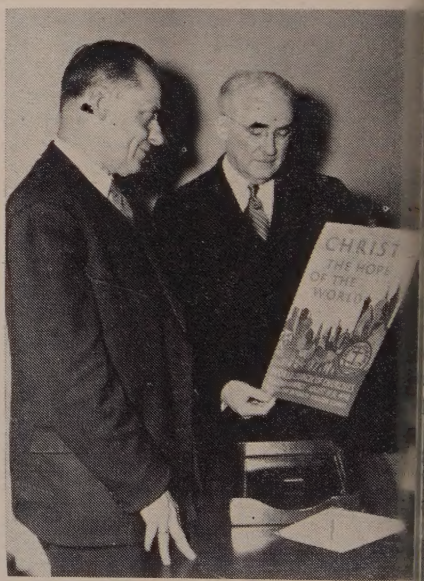
This made me think about the relation of words to the ecumenical movement itself, and to wonder about how words have hurt or helped us in our efforts to rediscover the Christian unity which almost all Christians admit Christ willed to his followers.

The words of the older scriptures helped the Jewish people maintain the purity of their religion in the midst of their idolotrous neighbors. The words of the gospel stories and of St. Paul's letters, read in scattered groups of Christians over Asia Minor and Greece and Italy, gave the tiny local congregation a sense of belonging to the ecumenical (world-wide for that day) Church, all members of which were reading the same amazing accounts and interpretations of their Leader's life and death and resurrection.

So words can bring people together.

People can, however, become so enamoured of words—and their own special way of saying things—that each of two factions may claim what was originally a very good word as its own and insist that *their* meaning is the *only* meaning. Pretty soon you have two groups each fighting for what they think the particular word means—and a theological rift is under way.

I don't mean to suggest that the bases of all our denominational splits have been semantic. We are discovering more and more, however, that many of our most important differences (for instance our attitudes toward race) cut right across our denominational divisions, and also that the cultural and social forces in society have had a great deal to do with causing and perpetuating our denominational differences. I hope that some day someone will make a study of the part words have played in keeping the Church divided. The longer we are divided, the more



World Council General Secretary W. A. Visser 't Hooft talks with Samuel McCrea Cavert, Executive Secretary of the U. S. Conference for the World Council.

ifferent our vocabulary; and the more his tends to divide us, the harder it is o find a common language.

That is why it is so important that he member churches of the young World Council should have the opportunity to meet in Assembly, discuss a central theme of common Christian interest and its relation to the everyday concerns of Christians and the community in which they live.

Many people are asking whether the Assembly at Evanston will be able to find the words which will make the Christian message more understandable, more persuasive, more significant, more truly something to live by, than it has been in the lives of most people.

The theme of the Assembly is "Christ —the Hope of the World." There is probably no one in the whole World Council that would quarrel with the words of that theme, but many articles and sermons during the preparatory months have borne witness to the fact that it can be interpreted in many different ways. There will be many differences, also, as to how that theme bears on the subthemes which relate it closely to everyday life.

One churchman summed up the problem this way:

"The great question is whether the delegates who go to Evanston can, for a moment at least, transcend their acquired differences, verbal or theological. As they pray and reason together, will they experience the sure knowledge, beyond words, that this theme is a true theme? Will they find words to tell about this "Christian Hope" to the people of the world whose hope—because of all that has happened to them—has become very dim? Or those who are intrigued by the lure of acquiring more and more material possessions? or who listen to the beguiling promises of dictators?

"If the Assembly can find words to give the world such a message, in terms the common people can understand and apply in their everyday lives and community living, and if it can inspire them to follow that lead—it will be a most important assemblage."

—BY ELSIE THOMAS CULVER,
Secretary for Public Relations, United States Conference for the World Council of Churches

MCOR funds sent to flood victims

A total of $2000 emergency relief funds has been sent to victims of recent floods in Europe by the Methodist Committee for Overseas Relief, and $1000 has been sent to aid flood sufferers in the border cities of Mexico.

Approximately 65,000 people were left homeless by the flood which centered around Linz, Austria. Half the special fund will be distributed for general relief through Church World Service, and half will go for direct Methodist aid.

Clarence W. Lakey, superintendent of Methodist Spanish-speaking and Indian work in the Southwest, sent an urgent appeal to help people caught in the disastrous rampage of the Rio Grande.

Money for both European and Mexican aid came from MCOR's undesignated funds—a special source to be made available at the time of greatest need. MCOR's treasurer, Miss Lena Knapp, pointed out the necessity for having undesignated funds on hand at all times for similar emergencies. Hardly a month passes that MCOR does not give emergency aid in some area of the world.

Methodists planning special scout award

The Methodist Church is planning to establish an award for Boy Scouts who hike over a Smoky Mountain trail used by Bishop Francis Asbury, pioneer circuit rider.

The special merit badge or other award will be given to Scouts who follow the old Cattalooche trail, first blazed by Cherokee Indians, which runs from Lake Junaluska, N. C., to Cosby, Tenn. The 35-mile path traverses the rugged wilderness of the northern section of the Great Smoky Mountains National Park.

Hikers will be required to write a paper on Asbury, the first American bishop of The Methodist Church, who traveled more than 270,000 miles as a circuit rider from 1771 to 1816.

Dr. Edgar H. Nease, president of the Methodist Historical Society in the Southeastern Jurisdiction, sponsor of the award, has named a committee to work out arrangements with Boy Scout officials.

Malaya--land of indecision

A Chinese temple in Ipoh, Malaya, before the war presented to worshipers statues of Confucian and Hindu gods, of Buddha, of Jesus Christ, of the Virgin Mary, of St. Sabastian, and a picture of a British battleship. Here in a sentence is a summary of a visitor's impression of Malaya, "Let's keep on the good side of all the gods—just in case."

Another way of expressing this feeling is to quote a comment of Tracy Jones, "In Malaya it is always eleven-thirty—never twelve o'clock."

The strategic peninsula of Malaya is about the size of the state of Alabama with a total population of a little less than 7,000,000. They are classified 3,000,000 Malaysians, 3,000,000 Chinese, 775,000 Indians and Pakistanis, 32 000 Europeans, 24,000 Eurasians and 69 000 others. Singapore numbers 1,144,000 inhabitants of whom 875,000 are Chinese.

The Malaysians are nearly all Muslims. The Indian-Pakistani group is largely Hindu, with many Muslims, some Sikhs and Christians. Roman Catholics number 86,000 and Protestants in full membership, 47,000. There are 18,000 in full membership in the Methodist Church with a total constituency of 33,000. The Anglicans number 16 000 and the British Presbyterians 5 000. Many fundamentalist sects thrive in Malaya, particularly among the Chinese.

Opposition to Communism

In Malaya there is apparently increasing opposition to communism, but there is also a feeling that perhaps it is better not to express that opposition. The British were driven out before they may be driven out again—you never can tell. Thus, the Chinese are eliminating from their languages all words which are associated with the former nationalists' regime in China. They are substituting words which the present communist regime uses. That does not mean that the Chinese in Malaya are communists. They must think that it is safer to be sure. Nationalist China is not going to take over Malaya. Communist China might. The Europeans and the Americans can be outspoken in opposition to communism because they can leave. The Chinese have to stay. It is still eleven-thirty in Malaya, not twelve; they will wait and see.

Self-Government

Self-government is the established policy of British administration in Malaya. The longest estimate we have heard from anybody as to the coming of self-government was five years. But what does self-government mean? The

A happy group of Chinese children will smile for a photographer almost anywhere on the Malay peninsula.

VIEWS

ople certainly do not seem to want itish power to leave. The British ttleship still has a prominent place the Malayan pantheon. They want be self-governing, but at the same me to keep the British around, "just case." The British don't get involved all the tensions between the Malays, inese, Indians, Pakistanis, Ceylonese d Sikhs. The British have a better ance of handling the terrorist bands in the jungle than anybody else. Malaya will be self-governing, but will keep the British. It is still even-thirty in this land of indecision. e people will keep on the good side all the gods, just to be sure.

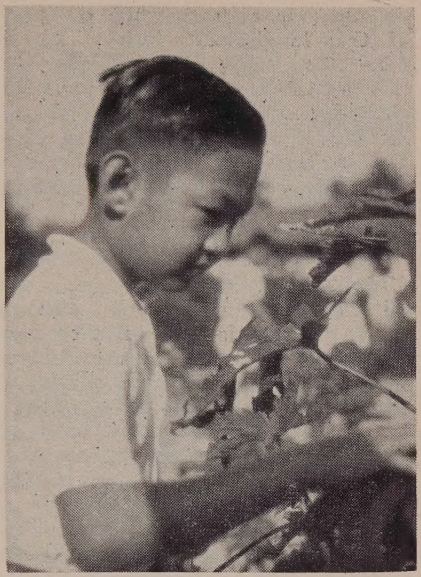
Racial Tensions

Who will govern Mayala under self-vernment? The Malays were the iginal inhabitants. The federation, nich includes all of Malaya except ngapore City, is still ruled according treaties between the Malay sultans d the British. This is their country, t there are more Chinese in Malaya an Malays. The Chinese are much ore aggressive. They are bet'er edu-ted. They control nearly all the com-erce. They vastly outnumber the alays and everyone else in the stra-gic city of Singapore. There are real nsions between the Chinese and the alays—racial, religious, economic, po-ical. But it still is eleven-thirty, not on. It is still a good idea to keep on e good side of all the gods.

Malaya's Destiny ond Ours

Will twelve o'clock ever come for alaya? How far away is the hour of al decision in this land? This is a osperous peninsula, but the people ave no common purpose. This is a elting-pot of races and languages, t the heat is still on, the ingredients e still boiling, and there is no forma-on yet of a national character. This eninsula will very likely have a vast fluence on the destiny of our world, t for lack of a common purpose its ople have too little influence on their n destiny.

Malaya can be a source of almost nlimited good if it remains free. It



This Chinese boy is an agriculture student in Malaya, like many in Methodist mission schools there.

may yet discover a way to settle some of the central problems of the continent of Asia. Malaya already has the highest standard of living on this largest of the world's continents. Can here the great experiment of adequate goods for all people be worked out? If so, Malaya can be a light to Asia. Can here the amalgamation of so many of the races and nations of Asia be so guided as to discover among all these people a common purpose—a soul for a nation? If so, Malaya can point the way to the destiny of the most populous races of mankind. But it is still eleven-thirty in Malaya. You cannot know.

On the other hand, if Malaya falls into communist control, the result will be catastrophic. In the first case, the economic reaction will be felt in every hamlet in the United States and in Europe. In the second case, if this peninsula, which is strategically central in all of Southeast Asia, falls then Southeast Asia itself is almost certainly gone. Japan and India will be castly weakened, and Africa newly threatened.

It is still eleven-thirty in Malaya. The pantheon is still crowded. When

twelve o'clock comes and the hour of decision has arrived, when the people of this land finally select one God from the many, their selection will help to shape your destiny and your children's. Pray God that we may yet see here a vivid demonstration of the Christ's assertion, "And I, if I be lifted up, will draw all men unto myself."

Methodism in Malaya

For this cause, Methodism works in Malaya—that Christ here may draw all men unto himself. Its strongest single characteristic is its school work. That work is deeply influenced by the British policy of generous subsidy for church schools. Probably nowhere in the world does Methodism have such impressive and so many educational institutions in ratio to church membership. Some 42,000 pupils are now enrolled in 63 Methodist English schools. Five Tamil language and three Chinese language Methodist schools enroll perhaps 1,000 more. A total of 43,000 pupils attend schools of a church of 18,000 members. Some 5,600 of these students are Christians.

Nearly all members of the Methodist Church in Malaya came through the Methodist schools. Especially is the church indebted to the schools for the production of highly competent leadership in the church.

These splendid schools are probably the richest evangelistic opportunity we confront on the peninsula. In many ways, their effectiveness is the key to the strength of our churches. Among other contributions, they have provided an effective training ground for Asiatic leadership. Of these 71 schools, 62 are under Asian principals. Furthermore, this system of Methodist schools has been acclaimed by competent observers as one of the most effective bulwarks against communism on the whole peninsula.

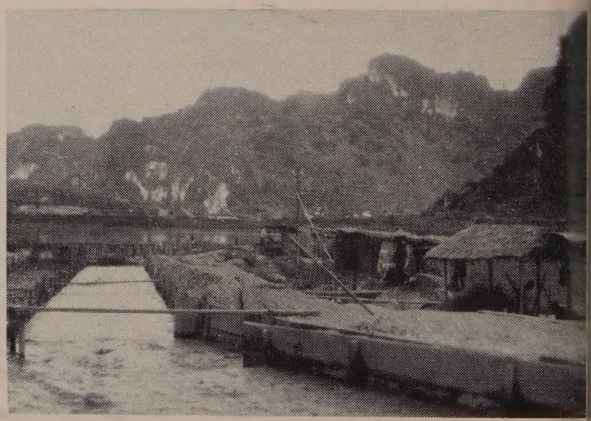
Even the students who do not become Christians—and that includes the majority of them—come out of the schools with standards of character and with loyalty to democratic ideals which are of vital importance to the nation that is striving here to be born.

When Comes 12 O'Clock

Much, much more should be written about Malaya. Here is one of the finest Methodist Youth Fellowship movements in the world. The splendid growth of the English-speaking "Wesley churches" made up of people of many races but mostly Chinese and Europeans, is a thrilling story. Problems and opportunities in the Tamil as well as Chinese congregations should be described. Trinity College occupies a place of strategic influence for Protestantism on the whole peninsula. You would be interested in the story of Methodist work in the "New Villages" and in the youth work camps. Out of mercy, however, I must keep this report from being too long.

Let us pray that when the hour of decision does come for Malaya, when twelve o'clock does strike, Methodists may have vitally helped to prepare the way for a decision to live in the freedom with which Christ sets us free.

—BY EUGENE L. SMITH
General Executive Secretary, Division of World Missions, Methodist Board of Missions



Malaya is a chief producer of the world's tin, and it comes from mines like these located in the heart of the peninsula.

For renewing of mind

Can an egg be un-scrambled? Can his three pounds of whitish stuff overlaid with convoluted grayish stuff we call "brain" be renewed? Billions upon billion of intricate connections re-routed? Who can explain mind? (Let him answer, who has a mind to). Gilbert Highet's *Man's Unconquerable Mind* (Columbia University Press, 1954) awakens more breathless wonder than can be thought out into words. Can you *change* your mind? (Women, it is said, keep theirs clean by changing often; but there's a certain greatness in admitting to change). Paul, thinker himself, was concerned about how people *make up* their minds. His prayer for youth in whom he had such high hopes was that he would have a "sense of what is vital." Minds can be unmade from their former centering on lesser values, renewed around a higher Center. Paul himself had known the agonizing, surgical experience of wrenching from old values. He found a new Center. New thought-patterns had to be formed, out from that Center —the Living, Loving Christ. He prayed this for his cherished young friend. Read Harold Ehrensperger's brilliant story of Nihar (*Change of Heart*, Friendship Press, 1954).

Concern Feature

That is our prayer—for we believe nightily in you, Young Person . . . and in you, adult Friend-of-Youth. What, in your inmost self, do *you* "emphasize" most? *Why?* Is your mind "straight"?

Somebody like talented Nancy Peacock (Kosciusko, Miss.) might write a drama about Mind Today . . . criss-crossing choral voices would create a babel of confusion, but here and there would be notes deceptively interesting. To what voices would Mind listen . . . and *why?* To esteemed Mr. Highet: the trouble is, mind *is* conquerable! So often conquered by so little, by such ridiculously inconsequential forces. Paul's urgent prayer . . .

Renewing, straightening of mind does *not* mean "having all the answers." Depth-conviction we can have, yes; but in it is profound humility . . . for God's ever-greater truth lures on. Renewing means new-centering. One has a *way* of looking at all problems, a "sense of what is vital." One trusts not in his own wisdom but keeps praying for *sense*. But not halfway praying . . .

1. *Plunging* must go with the praying! First venturing out into the dark risking to reach up our hand. God knows then that we mean it. Studdert-Kennedy as a boy alone on the Scotland moors — the roaring sea and the arching sky . . . yet a Presence, mighty, frightening. Should he call out, "Who are you?" He trembled in hesitancy. Like in war, sentinels pacing in the dark. If one called, would the response be a bullet or a friendly word? There on the moors, he called . . . and the answer came back, "God."

Miss Bowman

Browning in "Paracelsus" said there were two moments in the life of a pearl diver—when he took the plunge . . . and when (if) he came up a prince with the pearl. No plunge or peril, no pearl. But God never fails when we plunge. When we knock, He opens unto us. "Truth," says Gerald Heard (*Prayers and Meditations*, Harper and Brothers, 1949) "begins by demanding that if we would love it, we must ask no return."

2. *Persevering* must go with praying.

Some take one step, find God there, are so paralyzed with wonder they stop right there. An "experience," they testify. But God is not static. Neither dare we be. Minds can be "settled" around the living, vital center of His will, but not *set*. What would we do this summer (and what not do) had we a "sense of the vital?" Fewer things . . . seeking more ways to get at the *root* of evils, rushing about less? What about our talk? We often *let* it be cheap. Real communication is a miracle. What's vital for our money? How about Larry Eisenberg's keen idea of time-tithers? What is most vital in friendships? In our youth meetings, does the very air vibrate with urgent discussion after the vital (or with something else? It vibrates all right).

Think of the Mind that was in Christ Jesus. *Let* "this Mind" . . . be in . . . *believe* it . . . in *you*.

—BY CLARICE BOWMAN

Thinking out the news

A story of hope

Roman Catholics, Protestants, materialists (including Marxists), and humanists . . .

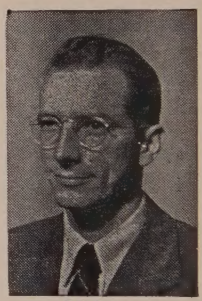
Could a group of 250 people, made up of these conflicting types, run a manufacturing plant together, agree on a just distribution of their common income, and set up a code of conduct which all members of the group would faithfully follow?

They not only *could*. They *did*. And they are continuing to do it, in a country which has been plagued with economic and political problems in recent years — France, (See *Thinking Out the News*, July 9 issue of CONCERN.)

Concern Feature

If this seems hard to believe, read about the French community of work Boimondau, in the first chapter of Claire Hutchet Bishop's illuminating book, *All Things Common*. If you do read that chapter, it's our guess that you'll read the other nine chapters too. You will learn not only about Boimondau but also about the many other Communities of Work, mostly but not entirely in France, where Roman Catholics, communists, Protestants and others—sometimes in groups segregated according to their faith, but more often mixed together — are attacking the same problem of life.

All of these Communities of Work are answering the problems of "labor versus management" by letting the laborer be the manager, and the manager the laborer. A group of watchmakers, for instance, may get together, pool whatever funds they have to get started, elect their own management from among their number, make all their major decisions in group meetings, and distribute their income among themselves according to individual needs and individual work contribution.



Nelson

This is democracy, practiced from the ground up, not just politically but through basic small-group or small-community living in all areas of life. To a great extent, it is what political communism has promised but has not delivered. It is democracy which supplies the one element most acutely lacking in democracy as we have known it in the United States: economic or industrial democracy.

In these French Communities of Work, we find people *working in fellowship* to solve not only their problems of work, but many other problems such as industrial and cultural education and neighborhood relationships.

The story is a long one; and unfortunately, our column space is not equally long. But if you want to hear a story of hope for the future in an age of darkness, read *All Things Common*, Claire Hutchet Bishop, New York, Harper and Brothers, 1950.

—BY CLAUD NELSON, JR.

Dedicated to the unfinished task

When I joined the Christian church, did not join a social club, a singing ciety, nor even a self-improvement aternity: though all the benefits of ese may come to me as by-products. did join a body of men and women, knowledging Jesus Christ as their Savior and Master, and enlisted to carry to completion the cause for which he spent his years and gave his life. I dedicated myself to "the great task remaining before us": the task which Jesus envisioned and entrusted to his disciples, the task that gave strength and petus to the struggling church in a orld of opposition, the task toward e realization of which men have beme martyrs and saints and spiritual ants.

Reid

To this task—as yet unfinished and realized, but ever before me and my urch as a goal to be striven for th all our energy—I dedicate myself ain this day.

I dedicate myself to the unfinished sk of making the Lord, Jesus Christ, own to every man, woman and child every corner of the earth: to bringg them to a knowledge of the fatherod of God, the kinship of Jesus rist, the availability of the Holy irit in aiding and guiding the affairs men; and to organizing these folwers into churches for corporate rength, growth, and action.

I dedicate myself to the life-long d age-long task of disciplining my n mind and body and spirit so that ey will be worthy conduits for the aling and purifying thoughts and eds that flow from the Love and wer and Purposes of God towards en; disciplining myself to replace nger with patience, hate with love, eed with generosity, jealousy and rife with glad cooperation, revenge ith forgiveness, bitterness with joy d gladness, slothfulness with industry; and earnestly serving and counselling with others for the guiding of individual lives into the Way of Christ and into the Kingdom of God.

Concern Feature

I dedicate myself to strive for the realization of the Christian's vision of an earth upon which all men, of all races and colors and tongues, shall live together in peace, understanding and mutual concern and helpfulness; where all men shall be brothers and of good will, "in honor preferring one another," aggressive only to share, to serve and to succor when a brother or a brother-nation is in distress; acknowledging the fatherhood of God and his equal concern for and bounty toward each of his children.

I dedicate myself to a Christian stewardship of all the wealth, material and spiritual, with which I am blessed by God during my brief pilgrimage upon earth; remembering the debt I owe to the long generations that have conserved and added to God's early gifts and have passed them on to me and mine; remembering, too, that generations to come will prosper or perish as I pass on to them, increased or impaired, those things that are "mine" today: the knowledge of God and of Christ, the church, the school, the precious metals of the earth, the precious ideals of the ages, the freedoms preserved at so great a price, the tools produced by science and industry. These are "mine" for good or for evil, to use or to lose, to waste or to enrich—and I dedicate myself to be their worthy steward.

I dedicate myself to speak the truth in love and in charity and without fear; never to betray my brother, my country, or my God by being silent in the face of wrong; never to acquiesce in sin and in evil because of fear of man—fearing only to be a coward when virtue and right and justice stand in danger of the pillory.

This is the as-yet-unfinished task to which I dedicate myself.

—BY W. W. REID

New help for parents and adu t workers

"Helping Youth Meet the Alcohol Problem" and "Helping Youth Achieve Worldmindedness" are the most recent releases in a series of pamphlets designed for parents and other adults who work with youth.

The first, written by Aubrey Speer of the Methodist Board of Temperance, sets forth the presence of alcoholic beverages as a large problem and distinct temptation for youth. Speer suggests five specifics for adults to employ in helping young people combat this problem.

Bishop Newell S. Booth of Africa is the author of the second pamphlet. "The world," says the Bishop, "has moved into the living room." What reception, then, do we give it and what part do the living room and family circle have in the world?"

These pamphlets, produced by the Department of the General Board of Education, may be ordered from the Service Department, P. O. Box 871, Nashville 2. Single copies are free, 20¢ a dozen, $1 a hundred. Ask for pamphlets No. 3043-C and No. 3048-C.

Theme set for 1955 youth week

The annual observance of interdenominational youth week, sponsored by the United Christian Youth Movement, is set for January 30-February 6.

Materials and program guides have been planned by the Christian Youth Council of Oak Park, Ill., and at their suggestion, the theme has been set a "One Fellowship in Christ."

Special materials on youth week wi be published in the January issue *Roundtable*. Youth Week packets a ready for distribution, and may be o tained at a cost of 50¢ each from t United Christian Youth Movement, East Adams St., Chicago 3, Ill.

You can help U S. refugee program

You can make a world of differenc —if you help a refugee to get esta lished here in our country. 214,0 refugees will be admitted to the U. under the Refugee Relief Act of 19 The Methodist Committee for Ove seas Relief has pledged itself to settle 5,000 refugees by December 1956.

Your MYF can help. Write to t Youth Department, P. O. Box 8 Nashville 2, for materials on t Refugee Resettlement Program.

Friends of CONCERN

Patty Gentry, Ark.....
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These members of the North Iowa Conference MYF have been key leaders in boosting CONCERN circulation there to an all-time high.

Names, left to right, are Keith Tandy, Beth Seydel, Betty Smith, Tom Fisher, John Benz, and Alan Cleeton. Another key man, Gordon Fairchild, snapped the photo.

alifornia-Nevada
ports on mission

In their first youth Christian Witss Mission, 48 teams of young people om the California-Nevada Conference ok as their major project the organiition of a new Negro church, St. ake's, in Sacramento. The mission as held July 5-11 in Sacramento.

Some 187 prospects for church memrship were discovered, and 118 comitments were secured, including 17 rst professions, 13 transfers, and 88 w commitments to the MYF. A total 1404 persons were contacted by surey and visitation.

Much more important than bare numers is the report from Rev. Arthur . Thurman, Reno, Nevada that "the iller story is still being written in ie lives of a number of youth throughut the conference." Plans are being ompleted for Christian Witness Miskons in local churches throughout the onference this fall.

This is one of many reports on successful Missions that have reached CONCERN in the past months. Through rayer, determination, and good planing MYFs around the country are increasing membership and strengthening programs through week-long WMs. If your group hasn't held a ission, do so soon. Help is available rom the Youth Department, P. O. ox 871, Nashville 2.

She's got what it takes

She's influenced my life and become good friend, that's all. She's been through more in her early years than I'll experience in my lifetime, and has kept her Christian faith a beacon to others. Come meet her.

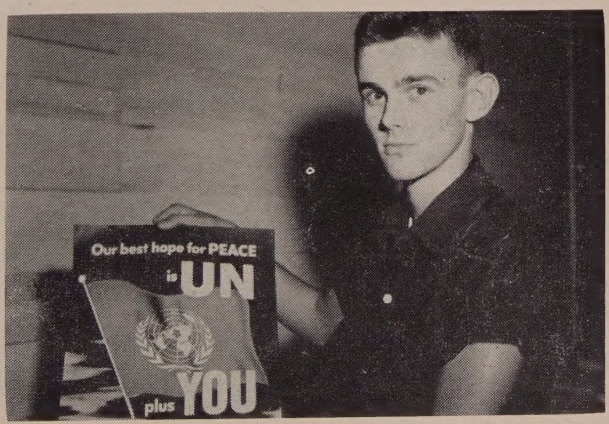
Takako Hinahara of Hiroshima, Japan is the "national" this summer for nine assemblies and workshops at Camp Sumatanga in the North Alabama Conference. In 1953, Takako graduated from the Hiroshima Girl's School, one of the institutions receiving support from the MYFund. Approximately 90 per cent of the students there are Buddhists, Shintos, and members of other non-Christian religions. Takako, converted from Buddhism to Christianity while attending the Girls' School, is a member of Ushita Methodist Church, Hiroshima.

You've heard of Takako's hometown before, and know that an A-Bomb was dropped there in August, 1945. Takako was one of three survivors from a class of 60 when the toll taken by the bomb was counted.

Hurt deeply by this event, Takako nevertheless speaks straight-from-the-shoulder in discussing war and the Christian stand.

The deep scar of her experience came through once this summer when in speaking to a group of young people she said "here you enjoy being with your friends, but after the bombing . . . I lost most of my friends." This talk, as many others Takako gave, made a lasting impression on those present, and gave them plenty to think about.

Malcolm Genet of f New Orleans was a elegate at the South entral Jurisdiction eace Workshop at Mt. equoyah, this summer, ent as a result of the nterest of a prayer roup of New Orleans women. The four-day workshop featured presentations of the hurch's responsibility n making peace and he forthcoming Crusade for World Order.



Through all her experiences, Takako has maintained humility, love, and a good sense of humor.

Takako finds customs here different than in her native Japan, naturally. The difference in the Japanese custom of the parents selecting husbands and wives for their children and the American "date system" drew this comment from Takako: "I'm going to choose my husband myself."

Wish we had time to tell you more about Takako, for here is an MYFer in action, a Christian in action. Sort of makes you re-evaluate your original estimate of your own contribution to Christ's work. Makes you want to give a little extra to the MYFund, get more interested in what's going on elsewhere.

Thanks, Takako Hinahara, for a summer well-spent; and for a deeper sense of the meaning of life and culture in Japan, the worthiness of missions, and the concept of the Christian way. —BY FINLEY EVERSOLE

MYF Roundup

◆ Leaders of the South Dakota Conference MYF will be at Lake Poinsett Methodist Camp August 9-13 for the officers' training conference. Officers and adult leaders on the local, district, and sub-district levels will participate in the program, which includes "re-affirming and re-examining basic Christian convictions" and "aiding every officer, commissioner, and counsellor through discussion and practice."

◆ The MYF of Ellis, Kansas has "adopted" a Korean orphan living in Inchon, Korea. The group pays $10 a month for her food, clothing, shelter, schooling and vocational and religious training.

◆ When the problem of a medium of presentation for the Youth Emphasis of the Methodist church came up in the New England Southern Conference, Director of Youth Work Richard Coll solved it by writing an original drama.

The play effectively presents the purposes of the Emphasis and literature available for use in the phase of it, then tells of concrete plans for the Conference for implementing the Emphasis.

The jist of the Emphasis is in the last few lines of the play, which you and I should hear: "if this is a report then you're in it. The Youth Emphasis is for the whole Methodist Church, and that includes everyone. *You* are to lead youth into a larger place in Christianity, in the life of the Church."

◆ The seniors of the Grand Traverse District, meeting at Lake Louise, Michigan, used an evening for an elaborate staging of the "Wedding of POWER and CONCERN." According to Rev. Don P. Doten of Traverse City, Michigan, the presentation not only brought in several new subscriptions for each publication, but provided the "most colorful event of the week."

The humorous evening was under the direction of Kay Boyer, district president.

◆ Erie, Kentucky, and Illinois conferences have just hired their first full-time directors of youth work.

Good youth leaders can mean the difference in a youth program. This group of adults played a big part in making the Youth Activities Week of the MYF in Villisca, Iowa a huge success. They are Mr. Paul Posten, Mrs. Malcolm Poston, Mrs. Everett Staats, Mr. Russell Watts, and Rev. Everett Staats.

State MSM holds successful workcamp

Louisiana Methodist students are talking these days about their state-MSM sponsored workcamp, held at MacDonnell Methodist Center in the bayou town of Houma.

Eight girls, no boys this year, spent a month in work and service. Proof of their work: a newly-constructed outdoor sanctuary, ten pews built and painted and a nine-feet-tall cross erected in a cement mold. The girls painted the arbor by the school and planted flowers, redecorated a four-room apartment in the school, scraped, cleaned, varnished and waxed floors. They made curtains for 31 windows.

The energetic students attended training classes for vacation church school, then held three schools for 200 Indian, Cajun and other children. They held private devotions in the chapel every morning, Bible study and group worship every night. Incidentally they gave a program for the local WSCS, played with children at the Methodist center, and took educational sight-seeing trips.

Adult counselors of the Louisiana MSM led orientation sessions, and key Methodist workers from the region cooperated in the program. It was a successful venture, according to all reports from the workcampers.

Tourists attend park services

Under open blue skies, on sun-dappled wooded mountain sides, on the rim of a sparkling silver lake, or in the quiet shade of early evening dusk, thousands of vacationing American tourists are finding new meanings in their worship of God. For the third consecutive year this summer, the tens of thousands of tourists visiting the national parks and monuments in the West have the opportunity to participate in planned worship services, thanks to the ministry of Christian students.

The interdenominational program, which now includes 17 park areas in 11 western states, is sponsored by the Christian Ministry in the National Parks program of the National Council of Churches. According to director Warren W. Ost, this year as before the casual visitor who has lost touch with his church at home is the one whom the ministry is especially interested in reaching. "Even those who boast or regret that religion means nothing to them are moved to seek the answers to questions they never thought of asking before," he said.

Serving as ministers for the services this year are 92 graduate and undergraduate seminary students, representing 17 different denominations and coming from 28 states and the District of Columbia. Some 100,000 persons are expected to attend the services, not only tourists but many permanent residents of the parks, employees of the parks and their families.

MSM in action

School offers special T-V class

Northwestern University, Methodist related school in Evanston, Ill., and the National Broadcasting Company are presenting the first college course in religion to be offered on television.

The non-credit course, "Man and Religion," is conducted by University chaplain Walter D. Wagner. The class "meets" each Sunday at 10:00 a.m., and the first program in the 12-week series was telecast July 11.

"Man and Religion" is a television adaptation of a course regularly taught in the liberal arts school at Northwestern. It is concerned with the function of religion in human life and its relation to various phases of modern civilization. Some of the phases to be discussed are higher education, modern science, psychotherapy and psychiatry, marriage and family life. Chaplain Wagoner will also discuss how the Christian church confronts communism.

A special feature of the series is the appearance of distinguished guest lecturers who are in Evanston to attend the Assembly of the World Council of Churches. Five of the Assembly members are lecturing on some main discussion topics of the big world meeting.

You Like Cartoons?

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